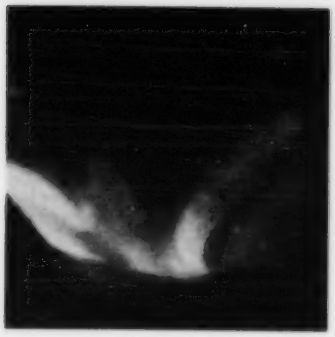
Catalogue no. 89-639-X — No. 001
ISBN 978-1-100-12430-8

Analytical Paper

Qualitative Testing of Aboriginal Identification Questions



by Patricia Simon and Marie-France Germain

Social and Aboriginal Statistics Division
Jean Talon Building, 7th Floor, 170 Tunney's Pasture Driveway
Ottawa, Ontario K1A 0T6

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Qualitative Testing of Aboriginal Identification Questions

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April 2009

Catalogue no. 89-639-X no. 001

ISBN 978-1-100-12430-8

Frequency: Occasional

Ottawa

La version française de cette publication est disponible sur demande (n° 89-639-X au catalogue).

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The following standard symbols are used in Statistics Canada publications:

.	not available for any reference period
..	not available for a specific reference period
...	not applicable
0	true zero or a value rounded to zero
0^s	value rounded to 0 (zero) where there is a meaningful distinction between true zero and the value that was rounded
p	preliminary
r	revised
x	suppressed to meet the confidentiality requirements of the *Statistics Act*
E	use with caution
F	too unreliable to be published

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Executive summary

Beginning in late 2006, the Social and Aboriginal Statistics Division of Statistics Canada embarked on the process of review of questions used in the Census and in surveys to produce data about Aboriginal peoples (North American Indian, Métis and Inuit). This process is essential to ensure that Aboriginal identification questions are valid measures of contemporary Aboriginal identification, in all its complexity. Questions reviewed included the following (from the Census 2B questionnaire):

- the Ethnic origin / Aboriginal ancestry question;
- the Aboriginal identity question;
- the Treaty / Registered Indian question; and
- the Indian band / First Nation membership question.

Additional testing was conducted on Census questions with potential Aboriginal response options: the population group question (also known as visible minorities), and the religion question.

The review process to date has involved two major steps: regional discussions with data users and stakeholders, and qualitative testing. The regional discussions with over 350 users of Aboriginal data across Canada were held in early 2007 to examine the four questions used on the Census and other surveys of Statistics Canada. Data users included National Aboriginal organizations, Aboriginal Provincial and Territorial Organizations, Federal, Provincial and local governments, researchers and Aboriginal service organizations. User feedback showed that main areas of concern were data quality, undercoverage, the wording of questions, and the importance of comparability over time.

In response to comments and suggestions from participants at the regional discussions, revised questions were drafted, with the aim of making the questions more relevant and representative of the Aboriginal population. These modified questions and questionnaire formats were then tested during a second step involving qualitative testing. This qualitative testing took place between October and December of 2007 and involved one-on-one interviews and focus groups, with a wide range of respondents in large and small urban centers across Canada, as well as Northern communities and a few reserves. Participation involved a total of 476 respondents, of whom 240 identified themselves as Aboriginal people, 106 were immigrants (a mix of both recent and long established immigrants) and 130 were non-Aboriginal Canadian-born people.

The primary objective of the testing was to determine what formulation of each question would be most likely to lead to good quality data on the North American Indian, Métis and Inuit populations of Canada. The "best" wording would both encourage positive identification by Aboriginal respondents and at the same time reduce the risk of false identification as an Aboriginal person by non-Aboriginal respondents, or "false positives". Some qualitative testing was also done to determine the possible impact of a stand-alone Aboriginal identity question on the Census short form (2A questionnaire).

Results of qualitative testing of Census questions

For the four Aboriginal identification questions on the Census questionnaire, testing showed that respondents generally reacted favorably to some of the suggested modifications. In some cases, the wording of the questions and examples was upgraded to reflect terminology that is generally understood by today's populations. In qualitative tests of the Aboriginal identity question alone with the non-Aboriginal population, Canadian born and immigrants (including recent immigrants), there were no apparent "false positives", or false identification as an Aboriginal person by non-Aboriginal respondents.

The following changes to Aboriginal identification questions are recommended based on this stage of qualitative testing

- **The ethnic origin / Aboriginal ancestry question**
  It is recommended that for upcoming 2011 Census content testing, the expressions "Eskimo" and "Micmac" be dropped from the examples and that "First Nations (North American Indian)" and/or an example of a West Coast First Nation be included.

- **The Aboriginal identity question**
  It is recommended to use the terms "First Nations (North American Indian)", "Métis" and "Inuk (Inuit)" in the question and the response categories. It is also recommended that the instruction that First Nations (North American Indian) comprises "Status" and "Non-Status" Indians be included.

- **The Treaty / Registered Indian question**
  It is recommended that the word "Status" be used in this question to clarify what is being asked. It is also recommended that this question be placed before the First Nation / Indian band membership question in the census questionnaire.

- **The Indian band / First Nation membership question**
  It is recommended that no example be included in this question and that additional space be made available for respondents to write in the name of their First Nation / Indian band. It is also recommended that wording in the French version of this question be changed to "Cette personne est-elle membre d'une Première Nation / bande indienne?"

Inclusion of an Aboriginal-specific response category/example to the population group question and the religion question was also tested. Reactions were mixed, and it has been decided not to include this terminology in these questions for the 2011 Census content test in May, 2008.

During the testing process, the importance of the canvasser methodology on reserves and in northern communities to administer the questionnaire was observed. It is recommended that this approach be retained in 2011.

Next steps

Recommended versions of questions will be included on the Census long form (2B questionnaire) to be tested during the quantitative Census content test of May, 2008. At the same time, qualitative testing will continue on these questions, to probe reactions of Aboriginal respondents to the Aboriginal identity question, the Registered / Treaty Indian question and/or to a question permitting the self-identification of "Non-Status Indians".

In the fall or early winter of 2008 during phase IV of content testing, questions on the Census long form for northern and arctic regions, First Nation communities and other Aboriginal communities and settlements (the 2D questionnaire) will be tested, particularly in the cases where examples differ between the 2B and the 2D forms. In May, 2009, the National content test will be held. This test serves as a "dress rehearsal" to ensure that all components of the census collection process are running smoothly.

The May 2008 content test will not be including an Aboriginal identity question on the Census short form (2A questionnaire). Historically the census has used a series of questions to identify the Aboriginal population in Canada on the census long form. In northern and arctic regions, First Nation communities and other Aboriginal communities and settlements, this form is administered to 100% of the population, and in other areas of the country, the census long form is given to 20% of the population, or one in five households. This method has been found to provide reliable, consistent and comprehensive estimates of Aboriginal groups as well as other groups in Canada. It is felt that the Census has to be inclusive of the multi-dimensional aspects of the Aboriginal population, so the four questions – ethnic / cultural origins, Aboriginal identity, the Registered / Treaty Indian question and the First Nation / Indian band question – should be taken together for the purposes of the census of the population. Furthermore, it is not clear from testing done to date that "false positives" (non-Aboriginal people mistakenly identifying themselves as Aboriginal people) would not occur. As has been seen previously, a relatively small number of persons who mistakenly identify as Inuit, for example, can have a serious impact on data for this population, given that Inuit make up only 0.16% of the Canadian population.

As follow-up to qualitative testing done so far, meetings will be scheduled with National Aboriginal Organizations and Federal partners to update them on the results of the testing of Census questions pertaining to the Aboriginal populations of Canada.

1. Introduction

1.1 Background

Qualitative testing of Census questions is part of a larger project of review and content development activities for Canada's 2011 Census of population. These efforts involve four main components leading to recommendations on questions to appear on the 2011 Census questionnaires. The first involves extensive discussions with clients, experts and other potential users across the country for all Census questions. This is followed by targeted qualitative testing of potential changes to specific Census questions. The third stage includes an integrated content test which focuses on quantitative testing of new versions of the Census questionnaires with large panels of test populations. This stage may also involve continuing follow-up qualitative testing activities. Lastly, a full national Census Test is undertaken, involving a pilot test of all systems of data collection and processing for the Census.

Beginning in late 2006, the Social and Aboriginal Statistics Division of Statistics Canada embarked on the process of review of Census questions used to produce data about Aboriginal peoples (North American Indians, Métis and Inuit). This process is essential to ensure that the Census questions are valid measures of contemporary Aboriginal identity, in all its complexity. The review process was informed by issues of data quality, such as accuracy and completeness in the wording of Aboriginal identification questions, as well as by research issues such as comparability of data over time.

The first step in this review was a series of regional discussions held in early 2007 with over 350 users of Aboriginal data in over 40 locations across Canada. Data users included:

- National Aboriginal organizations and Aboriginal Provincial-Territorial Organizations;
- Federal, provincial and local governments;
- Researchers; and
- Aboriginal service organizations.

An analysis of the feedback showed that certain issues were common to many of these meetings. Main areas of concern among participants were data quality, undercoverage, the wording of questions, and the importance of comparability over time. There were many suggestions on how to improve the four main Aboriginal identification questions on the Census. A complete report on the regional discussions is available in a separate document, and can be obtained from the Statistics Canada Web site. (Catalogue number 89-629-X)

Revised questions were drafted in response to comments and suggestions from participants at the regional discussions. These modified questions were then tested during a period of extensive qualitative testing in the fall of 2007[1]. This qualitative testing involved one-on-one interviews and focus groups with a wide range of respondents in large and small urban centers across Canada, as well as Northern communities and reserves. Participation involved a total of 476 respondents, of whom 240 identified themselves as Aboriginal people, 106 were immigrants (a mix of both recent and long established immigrants) and 130 were non-Aboriginal Canadian-born people. The majority of one-on-one interviews were held in a focus group facility; phase II interviews were conducted in respondents' homes.

1. It should be noted that there is one issue that come up during regional discussions which was not directly addressed during testing. In many locations participants requested a clear definition of Métis on the census questionnaire. There is no single official definition of "Métis" endorsed by all Métis groups in Canada. For this reason and because the Aboriginal identification question is a self-identification question, no definition of Métis was included on the questionnaires tested. This provided the opportunity to explore participants' understanding of this term.

The primary objective of the testing was to determine what formulation of each question would most likely lead to precise data on the North American Indian, Métis and Inuit populations of Canada. The best wording would both encourage positive identification by Aboriginal respondents and at the same time reduce the risk of false identification as an Aboriginal person by non-Aboriginal respondents. Some testing was also done to determine the possible impacts of using a stand-alone Aboriginal identity question on the Census short form (2A questionnaire).

The present report is a summary of all qualitative testing results. Based on these findings, versions of each question were recommended for:

(a) phase III of Census qualitative testing which will take place during the spring of 2008; and
(b) the 2011 Census content test of May, 2008.

1.2 Objectives of this report

The aim of this report is to synthesize in one document the results of qualitative testing of Aboriginal identification questions which took place between October and December of 2007. It is a roll-up of the results of this testing and includes observations and recommendations from a number of observation reports; see the list of reports in Appendix H.

This report is divided into four main sections. Section 2 presents test results of the four Census questions used to identify the Aboriginal (North American Indian, Métis and Inuit) populations in Canada. Section 3 discusses test results of two other Census questions which included Aboriginal-specific response categories or examples: the population group question and the religion question. Section 4 provides general comments and suggestions over and above those pertaining to specific questions. Finally, section 5 provides a summary of recommendations as well as conclusions and next steps in the testing of Aboriginal content for the 2011 Census.

1.3 Testing objectives and methodology

1.3.1 What was tested

Initially, testing was focused on the four Aboriginal identification questions which appear on the Census long form (2B questionnaire):

- the ethnic origin / Aboriginal ancestry question;
- the Aboriginal identity question;
- the Treaty / Registered Indian question; and
- the Indian band / First Nation membership question.

An article on how Statistics Canada identifies Aboriginal people is available on the Statistics Canada Web site, and can be accessed with the link below:
Catalogue number 12-592-X

Two other questions were also tested with possible changes to response categories or examples which would be specific to the Aboriginal population:

- the population group question (question 19 on the 2006 Census); and
- the religion question (question 22 on the 2001 Census; this question is asked every 10 years).

All of these questions as they were tested are presented in appendices B to G.

Finally, the review process also examined other questions related to Aboriginal research issues. Besides the Census questions, questions which could be used on post-censal or household surveys were also tested with Aboriginal respondents during harmonized content and Social and Aboriginal Statistics Division (SASD) testing. Results of tests on these questions will be presented in a separate report.

The 2006 long questionnaire for northern and arctic regions, First Nation communities and other Aboriginal communities and settlements (2D questionnaire) contained different examples in the ethnic origin / Aboriginal ancestry question from those on the Census long form 2B, as can be seen in appendix B. Qualitative testing up to now has focused on the 2B questionnaire; testing of the 2D is planned for the fall and early winter of 2008.

1.3.2 Objectives of testing

The main focus of qualitative testing was the revised versions of the Aboriginal identification questions to see how respondents across Canada, Aboriginal and non-Aboriginal people, would react to the changes. The objectives of the qualitative testing of these questions were:

- To test different versions of the questions used to identify Aboriginal peoples.
- To obtain feedback from respondents on their overall impressions of and reactions to the proposed new questions.
- To test the cognitive processes of respondents in answering the questions, including
    - an assessment of the respondents' understanding of the concepts, terminology, questions and response categories
    - an assessment of the availability of the information requested.
- To test respondents' ability and willingness to answer the questions.
- To test questions with as many respondents as possible – respondents of different Aboriginal groups, from various backgrounds, different ages, levels of education, living in urban areas as well as on reserves and in northern settings in various regions of Canada.
- To determine what formulation of each question will most likely lead to precise data on the North American Indian, Métis and Inuit populations of Canada.
- To ascertain what wording will best encourage positive identification by Aboriginal respondents, at the same time reducing the risk of false identification as an Aboriginal person by non-Aboriginal respondents.

Specific issues of concern to be addressed in the testing of each census question are detailed in the discussion of testing results for each question (see sections 2 and 3).

1.3.3 Target populations for testing

Testing was planned with Aboriginal and non-Aboriginal populations. For the non-Aboriginal population, there would be an emphasis on immigrant populations, more specifically newly arrived immigrants, to test their understanding of the terminology used in the Aboriginal questions. For Aboriginal peoples, questions were to be tested with the urban Aboriginal population, and with Aboriginal people living in remote and northern areas (reserves and Inuit communities).

For both Aboriginal and non-Aboriginal populations, individuals from a mix of demographic and socio-economic backgrounds (age, sex, language, education, household income, area of residence) were targeted. Additionally, for the Aboriginal population, the aim was for a mix of Aboriginal groups and people with and without Registered Indian status.

1.3.4 Testing methodology

The majority of the qualitative tests planned were one-on-one in-depth interviews to be held in a neutral location, usually a focus group facility, or in respondents' homes. Some testing was also in a focus group format. In most cases, participants were asked to respond to one version of each question, and later asked his or her opinion on a second, or even a third version of these questions. In some cases respondents filled out the questionnaire and responded to probes after each section or after completing the questionnaire. In other cases, the questionnaire was administered by interview. In a few cases the questionnaire was completed by interview with the assistance of a translator. Respondents were paid a fixed amount of money to cover expenses associated with their participation in the testing.

1.3.5 Recruiting of respondents

Recruiting for Census phase I and phase II testing and harmonized content testing was done by professional recruiters. Recruiting for SASD interviews conducted by Questionnaire Design Resource Centre (QDRC) interviewers was done by Operations and Integration Division (OID) who endeavored to include participants from all three Aboriginal groups; North American Indian, Métis and Inuit. Census phase II respondents were selected according to responses to the 2006 Census, and recruited by telephone. Recruiting for other Social and Aboriginal Statistics Division interviews was organized by the Aboriginal communications and liaison officers (ACLOs) in the regions.

1.3.6 Scope and limitations of qualitative testing

It should be noted that there are limitations to any study that uses qualitative research methods such as one-on-one, in-depth interviews or focus groups. Since the research is qualitative, findings and conclusions are not representative of all respondents in the actual survey population. Therefore, the results should not be viewed as statistical findings but rather as a method to provide important insights into respondents' opinions about the questions and the issues discussed.

Although the participants in this study were not a statistically representative sample of the survey population, they did reflect a rich diversity of perspectives and understandings among persons who may eventually participate in the surveys.

1.4 Testing activities

1.4.1 Partnerships with other testing projects

Testing activities for the Census are conducted by a number of different partners at Statistics Canada. In the testing of Census content related to Aboriginal peoples, the Social and Aboriginal Statistics Division (SASD) plays a key role, in conjunction with the Census Subject Matter Program (CSMP). For 2011 testing activities, Social and Aboriginal Statistics Division (SASD) was able to take advantage of partnerships with three other projects which were conducting qualitative testing of Aboriginal content during the fall of 2007. The Social and Aboriginal Statistics Division (SASD) conducted additional testing of its own.

Testing included the following:

(a) The Census content determination project, led by Census Subject Matter Program, asked the Questionnaire Design Resource Centre (QDRC) to conduct a series of focus groups and cognitive interviews in preparation for the 2011 Census content test to be held in May 2008. Versions of the Aboriginal identification questions were tested during both Census phase I and phase II testing with Aboriginal and non-Aboriginal respondents. Phase I was planned for October 9 to 17, 2007 and phase II for the weeks of November 26 and December 3, 2007. The locations were large metropolitan areas (Halifax, Montréal, Ottawa, Toronto, Winnipeg, Calgary, and Vancouver), as well as Red Deer, Alberta. In each location of Census phase I, two focus groups and 6 cognitive interviews were planned. During Census phase II testing, interviews were held in the homes of the respondents.

(b) The harmonized content project from Special Surveys Division, whose main objective is to create a bank of standard questions for use in household surveys, planned a third phase of cognitive in-depth interviews. Testing took place between October 9 and October 25, 2007, in Montreal, Toronto, and Calgary. In these cities, interviews were conducted in a focus group facility. In Moncton interviews were held in respondents' homes. An extra day of testing was planned for Aboriginal respondents in Montreal, Toronto and Calgary, and Aboriginal identification questions were asked of both Aboriginal and non-Aboriginal respondents. In addition, other questions which could be used on Aboriginal specific surveys, such as the Aboriginal People's Survey (APS) and the Aboriginal Children's Survey (ACS) were administered to the Aboriginal respondents.

(c) The *Participation and Activity Limitation Survey* testing: A partnership with the team testing questions for the Participation and Activity Limitation Survey resulted in additional testing of questions of interest to the Aboriginal populations. The Participation and Activity Limitation Survey testing, while mainly looking at responses to questions concerning activity limitations and health problems, also tested 4 questions of interest for Aboriginal specific data, and included persons identifying as Aboriginal people amongst their respondents. Questions tested included one version each of the "Ethnic origin / Aboriginal ancestry" question, the Aboriginal identity question, the "population group" question, and the religion question. Appendices B, C, F and G include the version of each which was tested during Participation and Activity Limitation Survey testing.

(d) The Social and Aboriginal Statistics Division (SASD) testing included tests conducted by Questionnaire Design Resource Centre interviewers with Aboriginal respondents in Sudbury, Whitehorse, Inuvik, Fredericton and Ottawa. Other Social and Aboriginal Statistics Division testing was conducted by Aboriginal Communications and Liaison Officers (ACLO) or Social and Aboriginal Statistics Division personnel in the Northern Inuit communities of Kuujjuaq (Québec), Happy Valley-Goose Bay (Labrador), and Pangnirtung (Nunavut). Finally, Social and Aboriginal Statistics Division testing was conducted in the Innu communities of Uashat-Maliotenam near Sept-Îles (Québec) and on several reserves located around Kenora (Ontario).

A partnership was also organized within Social and Aboriginal Statistics Division, wherein the Aboriginal statistical training program allowed the Aboriginal Communications and Liaison Officers to hold focus groups to examine the proposed questions with course participants who were willing to stay later after the first day of instruction.

1.4.2 Phases of qualitative testing

The core qualitative testing activities which are the focus of this report took place between October and December, 2007.

Prior to this time, preliminary testing took place involving one version of the Aboriginal identity question which was tested with non-Aboriginal respondents during wave 2 of harmonized content testing. From May to early July, 2007, tests were held in four urban centers; Edmonton, Red Deer, Halifax and Moncton. During these one-on-one interviews, 48 non-Aboriginal respondents, both Canadian born and recent immigrants, answered a modified version of the Aboriginal identity question (see appendix C for the two versions of the question as it was tested during this time). None of the respondents interviewed mistakenly identified themselves as an Aboriginal person in response to this question. When probed as to their understanding of the terminology, the majority of respondents (all except one) showed a good understanding of the terms "First Nations / North American Indian" and "Aboriginal", although some of them found the term "Indian" to be offensive. Some were less sure of the meanings of "Métis" and "Inuit".

The core activities of qualitative testing undertaken from October to December 2007 targeted participants in major urban centers, in smaller cities, and in Aboriginal communities. Taken altogether, phase I and phase II of 2011 Census testing, wave 3 of the harmonized content testing, and Social and Aboriginal Statistics Division one-on-one interviews and focus groups gathered responses from a total of **449 respondents** from across Canada. In addition, Participation and Activity Limitation Survey testing administered the Aboriginal identity question and three other questions containing Aboriginal specific responses to 27 participants in main urban centers. Appendix A provides a summary of regions, provinces and territories where testing took place as well as the number of participants. Overall 240 Aboriginal respondents and 236 non-Aboriginal respondents participated in these qualitative tests, conducted in focus groups or in one-on-one interviews in facilities or in respondents' homes.

2. Qualitative test results – four main Aboriginal identifier questions

2.1 Ethnic origin / Aboriginal ancestry question

To view this question as it appeared on the 2006 census questionnaire, as well as the versions of this question that were tested during qualitative testing, see appendix B.

2.1.1 Concerns to be addressed

Answers to this question provide data on the number of persons with Aboriginal ancestry: a different concept from that of Aboriginal identity.

Participants at the regional discussions found some of the wording in this question confusing, for example "ethnic", which they felt applies to immigrants rather than to Aboriginal people.

Other issues identified were with the examples. Participants suggested that we should remove the word "Eskimo", and that the example, "First Nation" should be included for North American Indian people who do not know their precise nation of ancestry but know that they have North American Indian / First Nations ancestors. It was also suggested that it would be helpful to include a West Coast First Nation in the examples, since there is already an East Coast example (Mi'kmaq) and a central Canada example (Cree). It was also recommended that a category "Don't know" be included as a response option, for adoptees or foster children, for example.

2.1.2 What was tested

During testing the recommendation to improve the examples was followed up on. In qualitative tests, "Eskimo" and "Micmac" were taken out of the examples, because Inuit and Mi'kmaq are well known. "First Nations" and "Okanagan" (a West Coast First Nation) were added. The response option "Don't know" was also tested.

2.1.3 Results of qualitative testing

(a) Wording of the question

In some locations (particularly when French or English are not the first language) participants expressed having difficulty understanding what is being asked in this question, and that the question seems long. In particular, the expression, "ethnic origin" was difficult for some people to understand. As in the regional discussions, Aboriginal participants in both Social and Aboriginal Statistics Division tests and focus groups said that the term "ethnic" refers to Europeans or immigrants. Most participants indicated that the preamble was not helpful. Regarding the definition of "ancestor", reactions were mixed; some people liked it and found it helpful and others did not. During testing, this definition was not always read, particularly in those locations where the first language is other than English or French. Census phase I and phase II respondents asked how specific Statistics Canada wants them to be; how many generations back? Most respondents, but not all, were able to go back past their grandparents in their answers, and most considered both their mothers' and fathers' sides of the family.

It is recommended that different wording of this question be explored in upcoming tests of the 2D questionnaire (used in northern and arctic regions, First Nation communities and other Aboriginal communities and settlements).

(b) Examples

On the whole, respondents reported that they liked the examples; in fact, the examples helped them determine what was being asked. A majority of respondents indicated a preference for the version containing the example "First Nations".

Some people said that they felt they were limited to what was in the examples. Some respondents, for example the Innu respondents in Uashat-Maliotenam, looked for their particular nation (for example, "Innu") in the examples. In all of our tests the fact that the terms "Micmac" and "Eskimo" were taken out of the examples did not cause any problems. In fact, Inuit respondents reported that they preferred to see "Eskimo" removed from the examples.

It is recommended that for upcoming 2011 Census content testing, the expressions "Eskimo" and "Micmac" be dropped from the examples and that "First Nations (North American Indian)" and/or an example of a West Coast First Nation be included.

(c) "Don't know" option:

Reaction to this response category was mixed. In some testing locations, respondents liked this option, thinking of adopted children, for example. In other locations (for example, Happy Valley-Goose Bay and Pangnirtung), some respondents indicated that people answering the census could check off this option because it is too much trouble to write down their origins and those of family members. This, in effect, is what happened in the case of some of the non-Aboriginal respondents during phase II testing. **The recommendation is that the "Don't know" option not be retained for further testing.**

2.2 Aboriginal identity question

To view this question as it appeared on the 2006 census questionnaire, as well as the versions of this question that were tested during qualitative testing, see appendix C.

2.2.1 Concerns to be addressed

During the regional discussions, participants noted that this question is the one most often used for data analyses and that it is important that North American Indian, Inuit and Métis people feel that they can identify with the categories presented. Main issues with this question included terminology, identification of "Non-Status" Indians, and the perceived undercoverage of Aboriginal people, particularly in urban areas, as well as the importance of preserving comparability over time.

Regarding terminology, participants at several regional discussions showed a preference for "First Nations" to replace "North American Indian". This preference was not unanimous, however, and many participants suggested using both expressions. Participants at most regional discussions also strongly recommended dropping the expression "Eskimo", since "Inuit" is now a well recognized term in Canada. Inuit groups specified that the word "Inuit" is plural, and that the correct word in singular form is "Inuk". Concern was expressed that Inuit perceive "Aboriginal" to be synonymous with "First Nations" and may not identify themselves in this category.

Another issue with the wording of this question at the regional discussions was that "Non-Status" Indians may not be sure how to identify themselves on this question. The concern was that they may not identify at all, or may identify as Métis[2].

With respect to undercoverage, especially in urban centers, participants at a majority of regional discussions requested that Statistics Canada include the Aboriginal identity question on the Census short form (2A questionnaire), since it was their perception that the Census long form (2B questionnaire) is not being completed by 1 in 5 Aboriginal households.

2.2.2 What was tested

During testing, changes were made to the wording of this question, and with each successive wave of testing, some adjustments were made.

The term, "Eskimo" was removed from both the question and the response categories in all tests. It was replaced by "Inuit" (meaning several Inuit) and "Inuk" (one person) in different tests. The term "North American Indian" was not dropped, but during tests it was combined with "First Nations", either with "North American Indian" separated by an oblique stroke (/) or in brackets after "First Nations". In an effort to respond to the concern as to how "Non-Status" Indians identify, different versions of this question tested separate response options for "First Nations Status" and "First Nations Non-Status", as well as a single response option which clearly included both groups.

Statistics Canada also tested the inclusion of the Aboriginal identity question on the Census short form (2A questionnaire). The aim of this test was to determine if non-Aboriginal respondents, and in particular immigrants, have a tendency to identify themselves as an Aboriginal person by mistake, and also to evaluate the effect of this additional response burden on the population in general.

2. There is no direct question on the Census for Non-Status Indians to identify as such. Section 4.1 of this report discusses how this variable is derived.

2.2.3 Results of qualitative testing

(a) Terminology

The elimination of the word "Eskimo" in this question and in response categories was very well received by participants. Since the term "Inuk" is less well known by non-Aboriginal people than "Inuit" (and testing with non-Aboriginal people reflected this observation), **it is recommended that this response category be identified as "Inuk (Inuit)"**.

Respondents in many of our tests expressed dislike for the term, "North American Indian". This came up in phase I of census testing, and again during wave 3 of harmonized content testing, focus groups and Social and Aboriginal Statistics Division testing. Most respondents reacted positively to the inclusion of "First Nations" before "North American Indian". French speaking North American Indian respondents also expressed a preference for the term, "Première Nation" over "Indien de l'Amérique du Nord". While "First Nations" is the reported preference of a majority of respondents in testing, there are still people who said they prefer that the term, "North American Indian" be retained in this question, a point of view which also came out during the regional discussions and in subsequent correspondence with some data users. Many respondents explained that older people are likely to be more comfortable with the term "North American Indian", or "Indian" while youth would self-identify as "First Nations". **For these reasons and to maintain comparability between censuses, it is recommended that both terms be retained in the question and response categories for further testing.**

As to whether "First Nations" and "North American Indian" should be separated by a slash, or whether the second term should be in brackets, reaction was mixed in most locations. Since the same question contains "Inuit" in brackets after "Inuk", the use of brackets would be consistent. **It is recommended that "North American Indian" be put in brackets after "First Nations" for further testing.**

Versions of this question were tested with and without the word "Aboriginal" in the question and in the response categories. Although responses were mixed, most respondents in most locations said they were favorable to the inclusion of this word, including Inuit respondents in Happy Valley-Goose Bay and Kuujjuaq. Respondents indicated that this word would clarify the question for both Aboriginal and non-Aboriginal respondents, because it is a widely known term. Inuit respondents in Pangnirtung, Nunavut, were among those who said they preferred the version of this question which did not contain the term, "Aboriginal". As well, a certain number of respondents in Whitehorse and Inuvik indicated that older people would not understand this expression. In tests with respondents whose first official language is French, the preference was for the use of the word "Autochtone" in the question. During Census phase I, phase II and harmonized content testing with non-Aboriginal respondents, "Aboriginal" / "Autochtone" is a word that these respondents were familiar with.
It is recommended that "Aboriginal" / "Autochtone" be included in the question for further quantitative testing.

(b) Identification of "Non-Status" Indians

Two formats of the Aboriginal identity question were tested in all series of tests. One version offered 5 response categories which would give North American Indian respondents a separate response category for "Status Indian" and for "Non-Status Indian". The other version had 4 response categories, and clearly grouped both "Status" and "Non-Status Indians" under the "First Nations" response category.

During Census phase I qualitative testing, the majority of Aboriginal respondents indicated a preference for the question as formulated in Version 1, because it contained the word, "Aboriginal". At the same time they reported that they preferred the five response categories as offered in version 2, because they offered a clear separation of "Status" and "Non-Status" Indian, and this helped them to clarify their responses.

During Census phase II testing, the response among Aboriginal people was divided, with some "Status Indians" indicating that the question with the five response categories seemed discriminatory against "Non-Status Indians" and that it would be better to have both categories together.

Opinions were divided during Social and Aboriginal Statistics Division testing as well, but with respondents in a number of locations reporting a preference for the question that offered the five response options (with "Status Indian" and "Non-Status Indian" separate), including a majority of North American Indian respondents to the French questionnaire in Sept-Îles. The opposite point of view, that "Status" and "Non-Status" should not be in separate response categories, was expressed by the majority in Whitehorse.

In view of the above input and the need for comparability over time, it was decided that for purposes of the upcoming content test, "Status" and "Non-Status" would not be offered as separate response options, but instead the question would include an instruction to respondents that the category "First Nations (North American Indian)" includes both Status and Non-Status Indians."

(c) Métis

The term "Métis" in both versions of this question is subject to many interpretations. To some respondents it refers to the Métis Nation. To others it refers to a person whose parentage is mixed Aboriginal and non-Aboriginal. The word "Métis" in French very often refers to a mixture of race in general, leading to even more confusion, and being a potential source of people incorrectly self-identifying as Aboriginal. Since the Aboriginal identity question is based on self-identification by respondents, **it is recommended that no definition of Métis be included in the Aboriginal identity question on the upcoming content test.**

(d) Inclusion of the Aboriginal identity question on the Census short form (2A questionnaire)

When Aboriginal respondents were shown the Census short form (2A questionnaire) which included the Aboriginal identity question, they were overwhelmingly in favor of this approach and some mentioned being disappointed that this question was not on the 2006 Census short form. Amongst non-Aboriginal respondents, opinions were divided. During Census phase I testing, respondents seemed to be generally in favor, but a few asked why Aboriginal people were the only targeted group on the Census short form (2A) (what about visible minorities?). During phase II, response was mixed. While some were in favor, others were against adding this question to the "2A", suggesting that this would promote too much division, by putting emphasis on one population subgroup.

During qualitative testing of this question on both Census short form (2A questionnaire) and Census long form (2B questionnaire), there were no "false positives" or mistaken identification as an Aboriginal person by non-Aboriginal respondents. Non-Aboriginal respondents included Canadian born non-Aboriginal people as well as recent and long established immigrants. In general, non-Aboriginal respondents indicated that they were familiar with the term "Aboriginal" and they understood that this question did not apply to them.

However, when the Aboriginal identity question is on the Census long form, there are answers to other questions which can be consulted to ensure that there are no "false positives", for example the ethnic origin / Aboriginal ancestry question, the population group question, the language questions, and the place of birth question. In the case of the Census short form (2A questionnaire) there is no way to confirm the identification and even a small number of "false positive" identifications could lead to an inaccurate count of the Aboriginal population or some of the Aboriginal groups.

The content testing will not be including an Aboriginal identity question on the Census short form (2A questionnaire). Historically the census has used a series of questions to identify the Aboriginal population in Canada on the census long form. In northern and arctic regions, First Nation communities and other Aboriginal communities and settlements, this form is administered to 100% of the population, and in other areas of the country, the census long form is given to 20% of the population, or one in five households. This method has been found to provide reliable, consistent and comprehensive estimates of Aboriginal groups as well as other groups in Canada. Furthermore, it is felt that the Census has to be inclusive of the multi-dimensional aspects of the Aboriginal population, so the four questions - the ethnic origin / Aboriginal ancestry question, the Aboriginal identity question, the Registered / Treaty Indian question and the First Nation / Indian band question - have to be taken together for the purposes of the census of the population.

2.3 Treaty / Registered Indian question

To view this question as it appeared on the 2006 census questionnaire, as well as the versions of this question that were tested during qualitative testing, see appendix D.

2.3.1 Concerns to be addressed

Participants at regional discussions brought up three main issues regarding this question. In many locations it was pointed out that the question needs to be clarified. It was often mentioned that it is not clear what we mean by "Registered" and "Treaty" and it was suggested that using the terms "Status" and "Non-Status" would improve it. Second, participants pointed out that it would be more logical if this question preceded the question on band membership, not follow it, as it appears in the 2006 Census questionnaire. Finally, participants in some locations suggested that it would be useful if data from this question could permit the possibility of measuring the impact of Bill C-31.

2.3.2 What was tested

In response to the first concern, this question was tested with the word "Status" inserted in the question in different ways. During Census phase I, harmonized content and Social and Aboriginal Statistics Division testing, the word "Status" was inserted in brackets in the question. The reverse format was tested during Census phase II testing, focusing on the word "Status" with "Registered or Treaty" in brackets. Moreover, in all tests, this question preceded the First Nation / Indian band membership question, as had been suggested in regional discussions.

While harmonized content and Social and Aboriginal Statistics Division testing included a second part to the question which inquires as to whether the respondent regained his or her status as a result of Bill C-31, this was a source of some confusion, and it was decided not to test this for the Census. Rather we will pursue this testing for the post-censal Aboriginal Peoples Survey and Aboriginal Children's Survey. All questions tested for post-censal surveys will be discussed in a separate report.

2.3.3 Results of qualitative testing

All rewording of this question was preferred by respondents over the 2006 wording. The initial response was that the question was easy to answer. North American Indian respondents said that the inclusion of the word "Status" clarified the question. There was also positive response to placing this question in front of the First Nation / Indian band membership question.

During Census phase II testing, there was some confusion for a few Métis respondents because they said that they were not sure if they were "Status" or not, since some had cards issued by Métis organizations, such as the Manitoba Metis Federation.

Inuit respondents (Kuujjuaq, Happy Valley-Goose Bay, Pangnirtung), in most cases reported that they had not understood the terms used in this question (although some of them were familiar with "Status") but ended up either answering "no" or leaving the question blank.

Although the opinion was not unanimous, most North American Indian respondents indicated that they did not find this question to be repetitive, even though they had answered the version of the Aboriginal identity question with the response options separating "Status Indian" and "Non-Status Indian". Those who did acknowledge that the concept of "Status" was repeated in this question did not object to answering it.

In the case of non-Aboriginal people, most respondents indicated that they understood that this question did not pertain to them, although a few participants admitted that they were not familiar with the different terms.

For the May 2008 content Test, it is recommended that this question be worded as it was during Census phase II testing, with a slight modification to the English version of the question so that it reads more easily. (The recommended version can be found in appendix D.) **It is also recommended that this question precede the question on Indian band / First Nation membership.**

2.4 Indian band / First Nation membership question

To view this question as it appeared on the 2006 census questionnaire, as well as the versions of this question that were tested during qualitative testing, see appendix E.

2.4.1 Concerns to be addressed

Participants at regional discussions suggested that the question should more logically ask for membership in a First Nation **or** an Indian band. Others suggested that use of the expression "Aboriginal community" would be more acceptable to nations who have signed self-government treaties. Participants recommended that in Québec the expression "communauté autochtone" would also be preferable. It was suggested that rather than refer to "members", self-governed communities prefer to use the expression "citizens". Other participants suggested that the question include the word "reserve", a term that more respondents could relate to. Some participants asked that other examples be included, since not everyone has heard of "Musqueam". Space was a problem also; in the 2006 version of this question, there was not enough space to write in the long names of most First Nations. In the French 2006 version, this question asked, "Cette personne appartient-elle à une bande indienne ou à une Première Nation". The wording of this question implied a state of "belonging" to an Indian band or First Nation, rather than being a member.

2.4.2 What was tested

Various versions of this question were tested, taking into account the most frequent suggestions for wording heard at the regional discussions. For Census phase I testing, the question simply asked if the respondent was a member of a First Nation / Indian band without asking the respondent to specify which one. Subsequent test questions did include the "Specify", so as not to close the door on the possibility of producing data on the band level. In all versions of this question, the example of "Musqueam" was removed. This allowed an additional line for respondents to write in the name of their First Nation without adding to the length of the question. The French version of the question was changed to ask if this person is a member ("...est membre..."), to describe the relationship of the respondent with the First Nation / Indian band.

2.4.3 Results of qualitative testing

Several variations of this question were tested with varying comments. Reaction to the term, "Aboriginal community" was very mixed. While some respondents showed preference for this terminology, some found it confusing. Some North American Indian respondents favored this term, but it was problematic with Inuit respondents who answered with their Inuit community - either a Northern community, or the community of Happy Valley-Goose Bay, for example.

The term, "citizen" was also tested, and while some were in favor, the majority of respondents said they found it confusing. The inclusion of the term, "reserve" in the question, which was helpful in some locations, was not well received by a majority of participants; in fact some said this expression is not politically correct. While French speaking respondents showed a preference for the expression "communauté autochtone", it was pointed out that this also could lead to confusion with a Métis organization that refers to the Métis "communities" in Québec. French speaking respondents did indicate a preference for the French wording, "Cette personne est-elle membre....?"

The version of this question as it appeared in Census phase II testing was easily understood and answered by most respondents. In this version, the question asks, "Is this person a member of a First Nation / Indian band?" **No example is included in the question, which frees up a second line for respondents to write in the name of their First Nation. It is recommended that this version be used in quantitative testing. It is also recommended to change the wording in the French version of this question to "Cette personne est-elle membre d'une Première nation / bande indienne?"**

3. Qualitative test results – population group and religion questions

The following questions were not examined during the regional discussions, but during the testing process it came to our attention that these questions could possibly be improved by including Aboriginal specific response categories or examples.

3.1 Population group question

To view this question as it appeared on the 2006 census questionnaire, as well as the versions of this question that were tested during qualitative testing, see appendix F.

The purpose of this question on the Census is to obtain data on the visible minority population in Canada, one of the four designated groups in the Employment Equity Act. As stated in the question, "this information is collected to support programs that promote equal opportunity for everyone to share in the social, cultural and economic life of Canada".

3.1.1 What was tested and why

In previous censuses, the Aboriginal identity question has included a skip instruction directing respondents who answered "Yes" to the Aboriginal identity question to skip this question. A certain number of Aboriginal identity respondents on the census answer this question in spite of the "skip" instruction. During qualitative tests, the skip was removed to test how Aboriginal respondents would respond to this question. It has been observed that a number of Aboriginal persons are also mixed with other population groups, and by inviting them to answer this question, we may have a more complete count of the other population groups, for example black or Asian.

3.1.2 Results of qualitative testing

During Census phase 1, Aboriginal respondents indicated that, for the most part, they did not mind answering this question, but on the condition that a response option "Aboriginal (First Nations, Métis, Inuit)" be added to the list. During the Social and Aboriginal Statistics Division and Census phase II testing, this response option was offered in one version of the question. A majority of Census phase II respondents indicated that even with the Aboriginal option, they would prefer not to answer this question because they already said they were Aboriginal in the previous one. Most Métis respondents preferred this version which allowed them to be able to indicate both "White" and "Aboriginal". During Social and Aboriginal Statistics Division testing, response was positive on the whole in many locations. Some respondents checked off more than one group, and some said that they felt it is important to answer this question, seeing that it is asked for purposes of providing equal opportunity.

In view of the mixed reactions and the fact that Aboriginal respondents have already self-identified in the previous question, **it has been decided that for purposes of content testing in May, 2008, respondents identifying as Aboriginal people will not be directed to answer this question. Consequently, the instruction in question 18 (the Aboriginal identity question) to skip the population group question will remain as it was on the 2006 Census.**

3.2 Religion question

To view this question as it appeared on the 2001 census questionnaire, as well as the versions of this question that were tested during qualitative testing, see appendix G.

This question appears on the Census every 10 years, so it will be included on the 2011 Census. Its purpose is to collect data on the number of people who belong to various denominations or religions "even if this person is not currently a practicing member of that group or religion".

3.2.1 What was tested and why

During Census phase I testing, some Aboriginal respondents mentioned that they did not feel they fit within the "traditional" religion categories listed in the examples. They said that they practice native spirituality but based on the examples listed did not feel like they could write that as an answer. At the same time they said that marking "No religion" would not be accurate. So on the Social and Aboriginal Statistics Division tests and Census phase II tests, respondents were offered "Aboriginal spirituality" as one of the examples.

The 2001 long questionnaire for northern and arctic regions, First Nation communities and other Aboriginal communities and settlements (the 2D questionnaire) contained different examples than those on the Census long form 2B, as can be seen in appendix G. Qualitative testing up to now has focused on the 2B questionnaire; testing of the 2D is planned for a later date.

3.2.2 Results of qualitative testing

There were general comments on this question unrelated to the presence or absence of the example of "Aboriginal spirituality". In both Census phase I and phase II testing, as well as during Social and Aboriginal Statistics Division focus groups, respondents asked why they should answer this question at all if they are no longer practicing. Census phase I respondents suggested that examples should be broader and less specific. (Some respondents, for example, were looking for "Christian" or "Protestant" in the examples.) Census phase I and phase II non-Aboriginal respondents found the examples to be a sensitive issue. Most Aboriginal respondents said that a question on religion is not an overly sensitive question.

The majority of Aboriginal respondents said they preferred the version of the question which included the option of "Aboriginal spirituality", even in those cases when it did not apply to them. This included Census phase II and Social and Aboriginal Statistics Division respondents and the majority of Social and Aboriginal Statistics Division focus group participants. In the Saskatoon focus group with Métis participants, it was suggested that Aboriginal spirituality should be acknowledged out of respect. However, a few respondents were less enthusiastic, commenting that Aboriginal spirituality is not a faith-based religion like the other examples; rather it is a culture, or a way of life.

There is some concern about the use of the word "spirituality" / "spiritualité" in this question, in that some respondents may confuse this with other forms of "spirituality".

It has been decided that an Aboriginal specific example will not be included in the question on the 2B questionnaire for the May, 2008 Census content tests, but this option will be revisited at the time of formulating examples for the 2D questionnaire for the 2011 Census.

4. General comments and suggestions

Some comments and observations concerned the Census questionnaires in general and do not apply to any particular question.

4.1 Identification of "Non-Status Indians"

As mentioned previously, one of the issues which came out of the regional discussions is that there is no specific question to allow "Non-Status Indians" to identify as such. A version of the Aboriginal identity question which would contain separate "Status" and "Non-Status" Indian response categories has not been retained for further testing. Using data obtained from the 2006 Census, the number of "Non-Status Indians" can be derived by taking the total of respondents who answered "No" to the question "Is this person a Treaty Indian or a Registered Indian as defined by the *Indian Act* of Canada?" and who identified as North American Indian on question 18. **It is recommended this issue be explored with further qualitative testing on a separate question which would ask self-identified "First Nations" respondents if they are "Non-Status Indians". This can be explored during this testing cycle for possible changes to the 2016 Census content.**

4.2 Importance of interview-administered questionnaires

The methodology used during these qualitative tests required the respondents to complete the questionnaire themselves and then to discuss their reactions and perceptions regarding the questions with the interviewer. The interviewer was instructed to not offer explanations to respondents when they hesitated on a question.

It was apparent to interviewers and observers during the qualitative testing that, in some communities, respondents frequently asked for explanations of questions. Some respondents reported having problems with the formulation of some of the questions, as well as with the matrix format of the questionnaire. In some Aboriginal communities where we tested the questionnaire, the first language of the respondents was neither English nor French. Furthermore it has been pointed out that given the oral nature of Aboriginal cultures, it would be appropriate to collect census information orally. Many Aboriginal communities have a relatively small population and it is essential that the Census long forms be understood and completed by every household in order to have an accurate data portrait of these communities.

It is recommended that the canvasser method continue to be used, i.e. that questionnaires be administered by interviewers in 2011 in Aboriginal communities. During the census, translations of the questions into Aboriginal languages are available, but **the presence of an interviewer, preferable one who is fluent in the local language, is strongly recommended**.

4.3 Complexity of the questionnaire

In general some Aboriginal respondents said that they found the wording of questions and instructions were complicated, especially if elderly people were to complete the questionnaires. For example, during some phase II and SASD interviews, many respondents had difficulty understanding questions that started with "Is this person...." (or "Cette personne est-elle...." in French). Respondents indicated that it was not clear that the question referred to them.

It is clear that there is significant response burden for those respondents, both Aboriginal and non-Aboriginal, who are not "questionnaire literate". **It is recommended that assistance should be available for those who do have difficulty completing the forms.**

5. Summary of results and recommendations for the May 2008 content test

The qualitative tests conducted during the fall of 2007 are the source of recommendations for questions to be tested in the May 2008 content tests and phase III of Census qualitative testing. Following is a summary of the Census questions with Aboriginal content which were tested and the recommendations for the Census long form (2B questionnaire) that came out of these tests. The Census short form (2A questionnaire) and the Census questionnaire for northern and arctic regions, First Nations communities and other Aboriginal communities and settlements (2D questionnaire) are also discussed. Finally, the next steps in the content development process for Aboriginal identification questions are outlined.

5.1 The Census long form (2B questionnaire)

5.1.1 Special panel of Aboriginal respondents

In upcoming content tests it will be important to test the impact of the introduction of wording changes, new terminology and new instructions. For this reason, it is recommended that the revised 2B questions be tested with a large panel of Aboriginal respondents. To be able to detect significant changes, an oversampling of Aboriginal respondents will be necessary in the May 2008 content test, more so since the test target population excludes reserves and northern areas where a significant proportion of the Aboriginal population resides. The sample size of the panel should be sufficient to be able to detect changes in proportions reported for each response option comparing the questions on the 2006 questionnaire with the revised questions developed as a result of the qualitative testing.

Following is a summary of recommendations that came out of the qualitative testing of the questions, including the version of each that will be tested during the content tests.

5.1.2 Ethnic origin / Aboriginal ancestry question

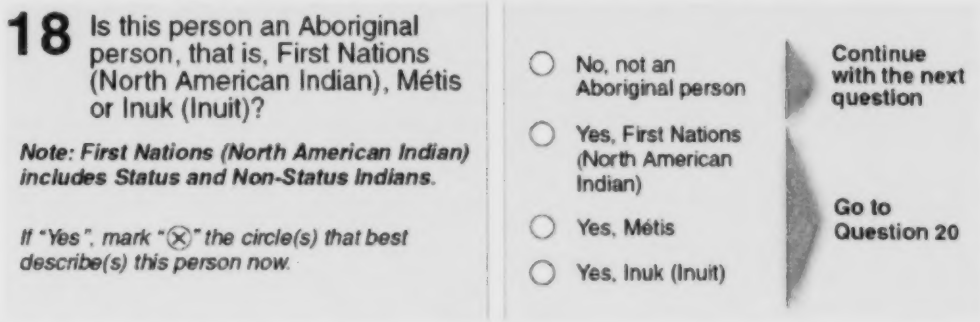
In the examples, the terms "Micmac" and "Eskimo" were removed, since "Mi'kmaq" and "Inuit" appear to be well known terminology. During the May 2008 content test, one-half of respondents will receive the version of this question containing "First Nations (North American Indian)" as an example in place of specific First Nations, such as Cree and Mi'kmaq. The remaining one-half of respondents will receive the version of this question containing the examples, Cree, Mi'kmaq, and Salish (the most frequent West-coast nation listed in responses on the 2006 questionnaires), but "First Nation (North American Indian)" will not be included. Because of mixed reactions during testing, the option of "Don't know" will not be tested.

5.1.3 Aboriginal identity question

In the May 2008 content tests, one half of respondents will receive the version of this question as it was asked on the 2006 Census long questionnaire (2B). The remaining one-half will receive the version of this question with the following changes:

- the term "North American Indian" will be replaced with "First Nations (North American Indian)"
- "Inuit (Eskimo)" will be replaced by "Inuk (Inuit)"
- the "No" response category will be replaced with "No, not an Aboriginal person"
- the question will include a clear instruction (in bold) that "First Nations (North American Indian) includes Status and Non-Status Indians."

The test version of the question will appear during the May 2008 content tests as follows:

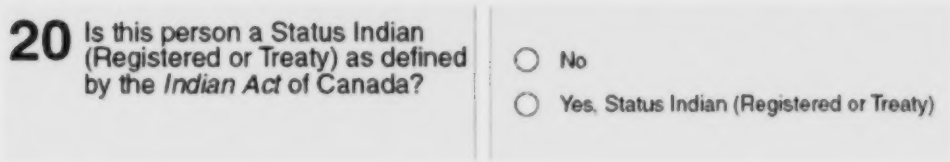

18 Is this person an Aboriginal person, that is, First Nations (North American Indian), Métis or Inuk (Inuit)?
Note: First Nations (North American Indian) includes Status and Non-Status Indians.
If "Yes", mark "⊗" the circle(s) that best describe(s) this person now.
No, not an Aboriginal person
Yes, First Nations (North American Indian)
Yes, Métis
Yes, Inuk (Inuit)
Continue with the next question
Go to Question 20

5.1.4 Treaty / Registered Indian question

In the May 2008 content tests, one half of respondents will receive the version of this question as it was asked on the 2006 Census long form (2B questionnaire). The remaining one-half will receive the version of this question with the following changes:

- this question will be asked before the "Indian band / First Nation membership" question; the reverse of the order of these questions in 2006.
- the expression, "Status Indian" which seems to be recognized across Canada, will be used before "Registered or Treaty", which will be in brackets.

The test version of the question will appear during the May 2008 content tests as follows:

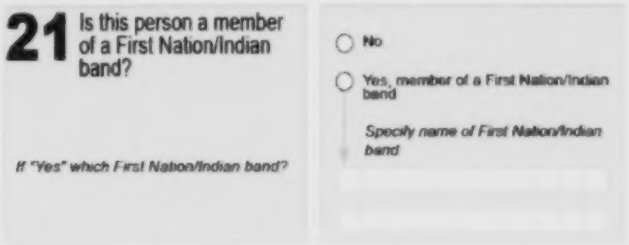

20 Is this person a Status Indian (Registered or Treaty) as defined by the Indian Act of Canada?
No
Yes, Status Indian (Registered or Treaty)

5.1.5 Indian band / First Nation membership question

Many variations in terminology were tested during the course of the qualitative testing. In the end, a version which was most easily understood by respondents across Canada was selected as the test version. Again, this will be compared with the 2006 Census long form (2B questionnaire) version during the May content tests. Changes from the 2006 version that have been recommended are as follows:

- this question will be asked after the "Registered / Treaty Indian" question; the reverse of the order of these questions in 2006.
- the expression "First Nation" will precede "Indian band" in the question.
- the example, "Musqueam" has been removed from the question
- Additional space (2 lines instead of 1) is provided for the respondent to indicate the name of the First Nation of which he/she is a member.

The test version of the question will appear during the May 2008 content test as follows:


21
Is this person a member of a First Nation/Indian band?
If "Yes" which First Nation/Indian band?
No
Yes, member of a First Nation/Indian band
Specify name of First Nation/Indian band

5.1.6 Population group question

While qualitative testing included an "Aboriginal" response category, there was mixed reaction from respondents during qualitative testing. Since the Aboriginal identity question serves to identify the Aboriginal populations, the version of this question including an "Aboriginal" option will not be included in the May 2008 content test.

5.1.7 Religion question

While an Aboriginal specific example was tested in this question, this will not be included for the May 2008 content test. During qualitative testing, examples which are more relevant to the Aboriginal population will be tested for the Census 2D questionnaire which is used in Aboriginal and Northern communities.

5.2 The Census short form (2A questionnaire)

Some of the qualitative testing during the fall of 2007 involved the Census short form (2A questionnaire) which in both Census phase I and phase II contained the Aboriginal identity question. Aboriginal respondents reacted positively to the presence of this question on the short form, and in tests with non-Aboriginal respondents no one identified himself or herself as Aboriginal by mistake (i.e. no "false positives").

However, when the Aboriginal identity question is on the Census long form, there are answers to other questions which can be consulted to ensure that there are no "false positives", for example the ethnic origin / Aboriginal ancestry question, the population group question, the language questions, and the place of birth question. In the case of the Census short form (2A questionnaire) there is no way to confirm the identification and even a small number of "false positive" identifications could lead to an inaccurate count of the Aboriginal population or some of the Aboriginal groups. The Census sampling consisting of one long form to every four short forms has shown itself to give reliable data, although it is recognized that there can be Aboriginal people who are missed in the census, as is the case with other populations, such as youth and recent immigrants.

The content testing in May of 2008 will not include an Aboriginal identity question on the "2A" questionnaire. In addition to the above concerns, it is felt that the Census has to be inclusive of the multi-dimensional aspects of the Aboriginal population, so the four questions – the ethnic origin / Aboriginal ancestry question, the Aboriginal identity question, the Registered / Treaty Indian question and the First Nation / Indian band membership question - should be taken together for the purposes of the census of the population.

5.3 The Census Northern and reserve questionnaire (2D)

So far testing of Census questions has been concerned with the questions as they appear on the Census 2B questionnaire. The Census 2D questionnaire is similar to the 2B long form questionnaire, but it is designed specifically for use in northern and arctic regions, First Nation communities and other Aboriginal communities and settlements. While the questions are essentially the same, there are some differences in terminology or examples between the 2B and the 2D questionnaires. **It is recommended that the questions on the 2D be reviewed to ensure that terminology is pertinent to the communities where it will be used and that examples are relevant.**

5.4 Next steps

As mentioned, quantitative testing will take place in May 2008 to evaluate the response to the Census short form (2A questionnaire) and Census long form (2B questionnaire) across the country from a large number of Aboriginal and non-Aboriginal respondents. It is expected that analysis of the data from these content tests will begin in the late summer of 2008.

At the same time as the content test, qualitative testing will continue. This phase will be particularly focused on the reaction of Aboriginal respondents to the Aboriginal identity question, the Registered / Treaty Indian question and/or to a question permitting the self-identification of "Non-Status Indians". Focus groups and one-on-one interviews are planned in large cities of Canada; Vancouver, Winnipeg, Toronto, Ottawa and Montreal.

There will also be additional testing. One-on-one interviews are planned in the Yukon and Northwest Territories with members of self-governed Aboriginal communities who are no longer governed by the *Indian Act* of Canada, to test their reactions to the terminology in the questions. Additional testing of the French versions of the questionnaires is also planned. Finally, qualitative testing of the 2D questionnaire is planned for the fall or winter of 2008.

As follow-up to qualitative testing done so far, meetings will be scheduled with the National Aboriginal organizations and Federal partners to update them on the results of testing of Census questions pertaining to the Aboriginal populations of Canada.

In May 2009, the National content test will be held. This test serves as a "dress rehearsal" to ensure that all components of the census collection process are running smoothly.

Appendix A: Number of respondents by project, region, province or territory

Table 1
Number of Aboriginal and non-Aboriginal respondents to qualitative testing by project, and region, province or territory
Fall 2007

Regions, provinces and territories	Census phase I		Census phase II		Harmonized content		Social and Aboriginal Statistics Division	Participation and Activity Limitation Survey		TOTAL
	Non-Aboriginal	Aboriginal	Non-Aboriginal	Aboriginal	Non-Aboriginal	Aboriginal	Aboriginal	Non-Aboriginal	Aboriginal	All projects
	number of respondents									
Atlantic	21	0	0	0	10	0	27	0	0	**58**
Quebec	22	5	23	5	14	2	27	11	2	**111**
Ontario	23	4	14	4	12	4	62	0	0	**123**
Manitoba	0	0	15	10	0	0	0	0	0	**25**
Saskatchewan	0	0	0	0	0	0	8	0	0	**8**
Alberta	21	4	0	0	12	5	19	0	0	**61**
British Columbia	0	0	28	4	0	0	11	10	4	**57**
Yukon	0	0	0	0	0	0	9	0	0	**9**
North West Territories	0	0	0	0	0	0	9	0	0	**9**
Nunavut	0	0	0	0	0	0	15	0	0	**15**
TOTAL (Canada)	**87**	**13**	**80**	**23**	**48**	**11**	**187**	**21**	**6**	**476**

Qualitative testing in most locations included interviews and focus groups; the number of respondents is the total of both.
The number of Social and Aboriginal Statistics Division respondents includes focus group participants who were also taking part in training courses (67 people altogether).

Total – Aboriginal respondents: 240
Total – Non-Aboriginal respondents: 236

Of the 236 non-Aboriginal respondents, 106 were recent or long established immigrants.

Table 2
Number of participants by location:

Regions, Provinces and territories	Location	Number of participants	Project	Language
Atlantic	Halifax	21	Phase I	English
	Moncton	10	Harmonized content testing	French
	Happy Valley-Goose Bay	14	Social and Aboriginal Statistics Division	English
	Fredericton	13	Social and Aboriginal Statistics Division	English
Quebec	Montreal	27	Phase I	French
	Montreal	28	Phase II	French
	Montreal	16	Harmonized content testing	French
	Kuujjuaq	12	Social and Aboriginal Statistics Division	English
	Uashat-Maliotenam	15	Social and Aboriginal Statistics Division	French
	Montreal	13	Participation and Activity Limitation Survey	French
Ontario	Toronto	27	Phase I	English
	Ottawa	18	Phase II	English
	Toronto	16	Harmonized content test	English
	Sudbury	9	Social and Aboriginal Statistics Division	English
	Ottawa	12	Social and Aboriginal Statistics Division	English
	Reserves in Northern Ontario	12	Social and Aboriginal Statistics Division	English
	Kenora	9	SASD focus test	English
	Toronto	10	SASD focus test	English
	Sault Ste-Marie	10	SASD focus test	English
Manitoba	Winnipeg	25	Phase II	English
Saskatchewan	Saskatoon	8	SASD focus test	English
Alberta	Red Deer	25	Phase I	English
	Calgary	17	Harmonized content testing	English
	Calgary	9	SASD focus testing	English
	Edmonton	10	SASD focus testing	English
British Columbia	Vancouver	32	Phase I	English
	Terrace	11	SASD focus testing	English
	Vancouver	14	Participation and Activity Limitation Survey	English
Yukon	Whitehorse	9	Social and Aboriginal Statistics Division	English
North West Territories	Inuvik	9	Social and Aboriginal Statistics Division	English
Nunavut	Pangnirtung	15	Social and Aboriginal Statistics Division	English

Note: SASD = Social and Aboriginal Statistics Division

Appendix B: Ethnic origin / Aboriginal ancestry question, Census version

Question as it appeared on the 2006 Census 2B questionnaire:

The census has collected information on the ancestral origins of the population for over 100 years to capture the composition of Canada's diverse population.

17 What were the ethnic or cultural origins of this person's **ancestors**?

An ancestor is usually more distant than a grandparent.

For example, Canadian, English, French, Chinese, Italian, German, Scottish, East Indian, Irish, Cree, Mi'kmaq (Micmac), Métis, Inuit (Eskimo), Ukranian, Dutch, Filipino, Polish, Portugese, Jewish, Greek, Jamaican, Vietnamese, Lebanese, Chilean, Salvadorean, Somali, etc.

Specify as many origins as applicable using capital letters.

On the 2006 **Census 2D questionnaire** (used in Aboriginal and Northern communities), the question was the same, but the examples were different, as follows:

For example, Cree, Ojibway, Mi'kmaq (Micmac), Dene, Blackfoot, Inuit, Métis, Canadian, French, English, German, etc.

All qualitative testing so far has been with the 2B long form, but future qualitative testing will include the 2D as well.

Question used during Census phase I testing:

Version 1

The census has collected information on the ancestral origins of the population for over 100 years to capture the composition of Canada's diverse population.

17 What were the ethnic or cultural origins of this person's **ancestors**?

An ancestor is usually more distant than a grandparent.

For example, Canadian, English, French, Chinese, Italian, German, Scottish, East Indian, Irish, Cree, Mi'kmaq, Okanagan, Métis, Inuit, First Nations, Ukranian, Dutch, Filipino, Polish, Portugese, Jewish, Greek, Jamaican, Vietnamese, Lebanese, Chilean, Salvadorean, Somali, etc.

Specify as many origins as applicable using capital letters.

Version 2
Version 2 was the question as it appeared on the 2006 2B questionnaire.

Question tested during wave 3 of harmonized content testing:

Version 1 – same as in phase 1, with the addition of the response option of "Don't know or unknown":

The census has collected information on the ancestral origins of the population for over 100 years to capture the composition of Canada's diverse population.

17 What were the ethnic or cultural origins of this person's **ancestors**?

An ancestor is usually more distant than a grandparent.

For example, Canadian, English, French, Chinese, Italian, German, Scottish, East Indian, Irish, Cree, Mi'kmaq, Okanagan, Métis, Inuit, First Nations, Ukranian, Dutch, Filipino, Polish, Portugese, Jewish, Greek, Jamaican, Vietnamese, Lebanese, Chilean, Salvadorean, Somali, etc.

Specify as many origins as applicable using capital letters.

○ *Don't know or unknown*

Version 2 was the question as it appeared on the 2006 2B questionnaire.

Versions tested during Social and Aboriginal Statistics Division interviews and focus group testing:

Version 1:
Version 1 was the same as Version 1 of wave 3 of harmonized testing with the response option "Don't know or unknown" shortened to "Don't know".

Version 2:
The same as Version 1, but without the examples "Okanagan" and "First Nations":

The census has collected information on the ancestral origins of the population for over 100 years to capture the composition of Canada's diverse population.

17 What were the ethnic or cultural origins of this person's **ancestors?**

An ancestor is usually more distant than a grandparent.

For example, Canadian, English, French, Chinese, Italian, German, Scottish, East Indian, Irish, Cree, Mi'kmaq, Métis, Inuit, Ukranian, Dutch, Filipino, Polish, Portugese, Jewish, Greek, Jamaican, Vietnamese, Lebanese, Chilean, Salvadorean, Somali, etc.

Specify as many origins as applicable using capital letters.

○ Don't know

Question tested during Census phase II testing:

Version 1
Version 1 was the same as Version 1 of wave 3 of harmonized testing with the response option "Don't know or unknown" shortened to "Don't know".

This version of this question was also tested during Participation and Activity Limitation Survey testing.

Version 2
Version 2 was the same as version 2 of Social and Aboriginal Statistics Division testing, without the "don't know" option.

May 2008 content test

Two versions of this question will be tested, both without the option "Don't know". The question will be the same as in phase II testing, but examples will differ in each version.

Version 1 examples: (the example of a West Coast nation has been changed to Salish instead of Okanagan, based on the frequency of British Columbia First Nation responses to this question in 2006).

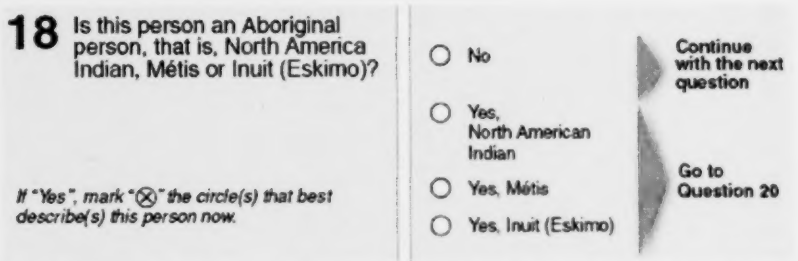
For example, Canadian, English, French, Chinese, East Indian, Italian, German, Scottish, Irish, Cree, Mi'kmaq, Salish, Métis, Inuit, Filipino, Dutch, Ukranian, Polish, Portugese, Greek, Korean, Vietnamese, Jamaican, Jewish, Lebanese, Salvadorean, Somali, Colombian, etc.

Version 2 examples:

For example, Canadian, English, French, Chinese, East Indian, Italian, German, Scottish, Irish, First Nations (North American Indian), Métis, Inuit, Filipino, Dutch, Ukranian, Polish, Portugese, Greek, Korean, Vietnamese, Jamaican, Jewish, Lebanese, Salvadorean, Somali, Colombian, etc.

Appendix C: Aboriginal identity question

Question as it appeared on the 2006 2B questionnaire


18 Is this person an Aboriginal person, that is, North America Indian, Métis or Inuit (Eskimo)?
If "Yes", mark "⊗" the circle(s) that best describe(s) this person now.
No
Yes, North American Indian
Yes, Métis
Yes, Inuit (Eskimo)
Continue with the next question
Go to Question 20

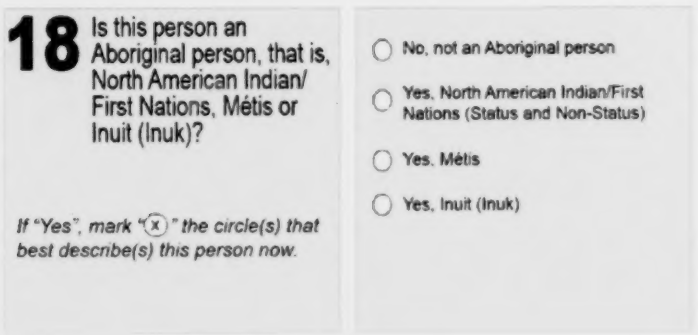
Question tested during harmonized content testing (wave 2) which took place from May to July, 2007.

Are you a North American Indian / First Nation, Métis or Inuit?

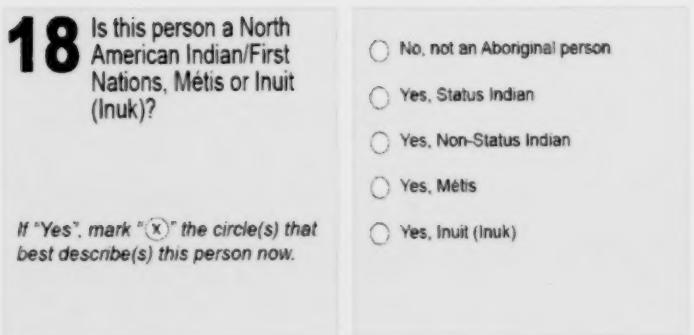
- o Yes, Status Indian
- o Yes, Non-Status Indian
- o Yes, Métis
- o Yes, Inuit
- o No

Versions of question tested during Census phase I testing:

Version 1

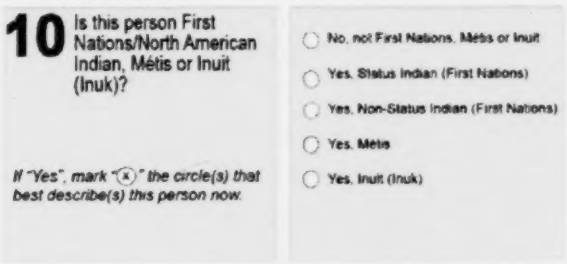

18 Is this person an Aboriginal person, that is, North American Indian/ First Nations, Métis or Inuit (Inuk)?
If "Yes", mark "⊗" the circle(s) that best describe(s) this person now.
No, not an Aboriginal person
Yes, North American Indian/First Nations (Status and Non-Status)
Yes, Métis
Yes, Inuit (Inuk)

Version 2

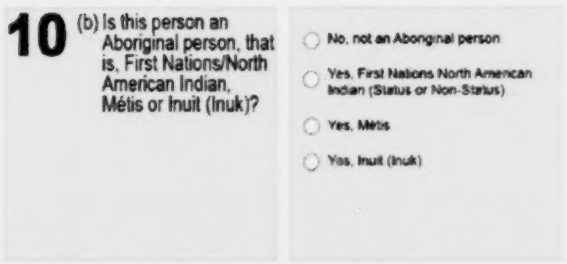

18 Is this person a North American Indian/First Nations, Métis or Inuit (Inuk)?
If "Yes", mark "⊗" the circle(s) that best describe(s) this person now.
No, not an Aboriginal person
Yes, Status Indian
Yes, Non-Status Indian
Yes, Métis
Yes, Inuit (Inuk)

Aboriginal identity question used in wave 3 of harmonized content testing:

Version 1

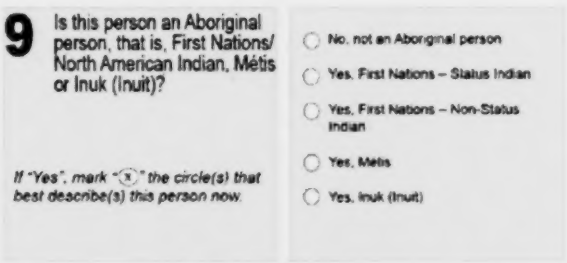

10
Is this person First Nations/North American Indian, Métis or Inuit (Inuk)?
If "Yes", mark "x" the circle(s) that best describe(s) this person now.
No, not First Nations, Métis or Inuit
Yes, Status Indian (First Nations)
Yes, Non-Status Indian (First Nations)
Yes, Métis
Yes, Inuit (Inuk)

Version 2


10
(b) Is this person an Aboriginal person, that is, First Nations/North American Indian, Métis or Inuit (Inuk)?
No, not an Aboriginal person
Yes, First Nations North American Indian (Status or Non-Status)
Yes, Métis
Yes, Inuit (Inuk)

Question tested in Social and Aboriginal Statistics Division focus group testing and interviews:

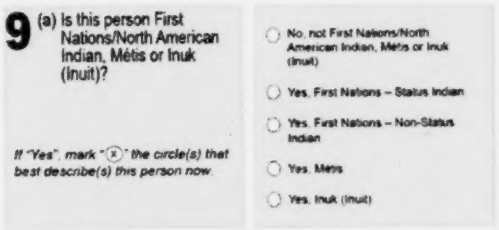
Version 1

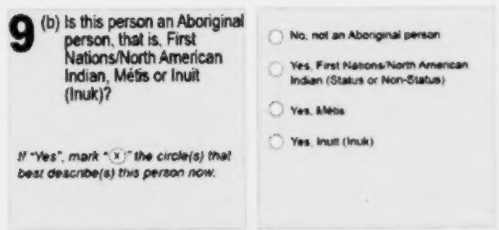

9
Is this person an Aboriginal person, that is, First Nations/ North American Indian, Métis or Inuk (Inuit)?
If "Yes", mark "x" the circle(s) that best describe(s) this person now.
No, not an Aboriginal person
Yes, First Nations – Status Indian
Yes, First Nations – Non-Status Indian
Yes, Métis
Yes, Inuk (Inuit)

Note: Version 1 was also used in the Participation and Activity Limitation Survey tests.

Alternate versions of question used during Social and Aboriginal Statistics Division focus testing and interviews:

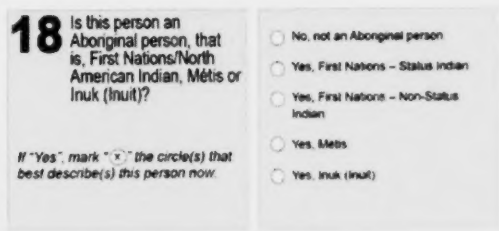
Version 2


9 (a) Is this person First Nations/North American Indian, Métis or Inuk (Inuit)?
If "Yes", mark "X" the circle(s) that best describe(s) this person now.
No, not First Nations/North American Indian, Métis or Inuk (Inuit)
Yes, First Nations – Status Indian
Yes, First Nations – Non-Status Indian
Yes, Métis
Yes, Inuk (Inuit)

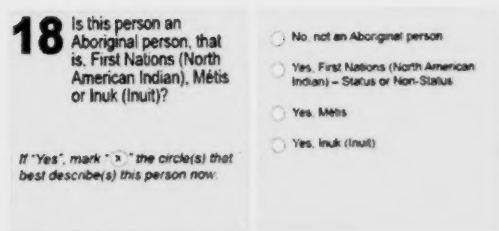

9 (b) Is this person an Aboriginal person, that is, First Nations/North American Indian, Métis or Inuit (Inuk)?
If "Yes", mark "X" the circle(s) that best describe(s) this person now.
No, not an Aboriginal person
Yes, First Nations/North American Indian (Status or Non-Status)
Yes, Métis
Yes, Inuit (Inuk)

Question tested during Census phase II testing:

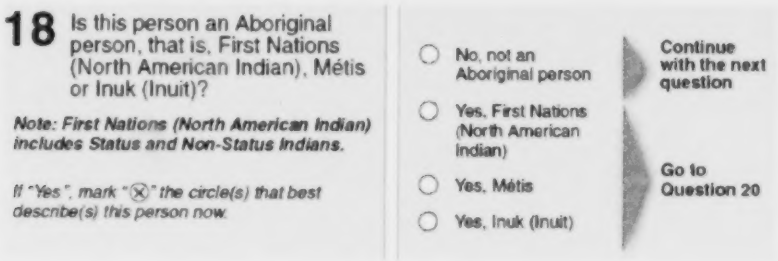
Version 1


18 Is this person an Aboriginal person, that is, First Nations/North American Indian, Métis or Inuk (Inuit)?
If "Yes", mark "X" the circle(s) that best describe(s) this person now.
No, not an Aboriginal person
Yes, First Nations – Status Indian
Yes, First Nations – Non-Status Indian
Yes, Métis
Yes, Inuk (Inuit)

Version 2


18 Is this person an Aboriginal person, that is, First Nations (North American Indian), Métis or Inuk (Inuit)?
If "Yes", mark "X" the circle(s) that best describe(s) this person now.
No, not an Aboriginal person
Yes, First Nations (North American Indian) – Status or Non-Status
Yes, Métis
Yes, Inuk (Inuit)

Version of the question that will be tested on the content test of May, 2008 (to be compared with the 2006 question as the control version):



18 Is this person an Aboriginal person, that is, First Nations (North American Indian), Métis or Inuk (Inuit)?

Note: First Nations (North American Indian) includes Status and Non-Status Indians.

If "Yes", mark "⊗" the circle(s) that best describe(s) this person now.

- ○ No, not an Aboriginal person → **Continue with the next question**
- ○ Yes, First Nations (North American Indian)
- ○ Yes, Métis
- ○ Yes, Inuk (Inuit)

→ **Go to Question 20**

Appendix D: Treaty Indian / Registered Indian question

Question as it appeared on the 2006 2B questionnaire:

21 Is this person a Treaty Indian or a Registered Indian as defined by the *Indian Act* of Canada?

- ○ No
- ○ Yes, Treaty Indian or Registered Indian

Question used during Census phase I testing:

Version 1

20 Is this person a Treaty Indian or a Registered (Status) Indian as defined by the *Indian Act* of Canada?

- ○ No
- ○ Yes, Treaty Indian or Registered (Status) Indian

Version 2

Version 2 was the question as it appeared on the 2006 2B.

For harmonized content testing, wave 3 and Social and Aboriginal Statistics Division testing, the same question was used as in phase I, and a second question (13a) was added on:

Version 1

13 Is this person a Treaty Indian or a Registered (Status) Indian as defined by the *Indian Act* of Canada?

- ○ No
- ○ Yes, Treaty Indian or Registered (Status) Indian

13 (a) If yes, did this person regain their status as a result of Bill C-31?

- ○ Yes
- ○ No
- ○ Don't know

Version 2

Version 2 was the question as it appeared on the 2006 2B.

Question as it was tested during Census phase II testing:

20 Is this person a Status (Registered or Treaty) Indian as defined by the *Indian Act* of Canada?

- ○ No
- ○ Yes, Status Indian (Registered or Treaty)

Version 1

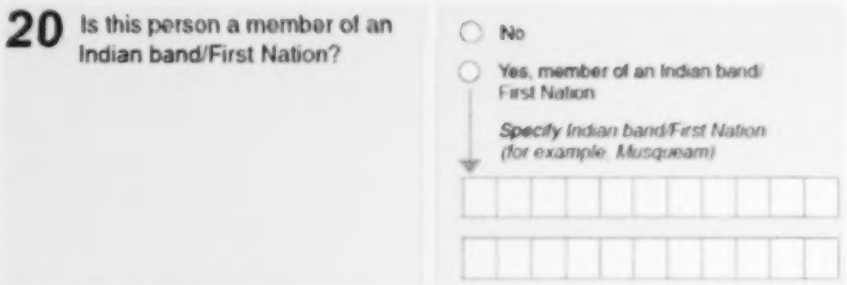
Version 2 is the 2006 Census version

Version of the question that will be tested on the content test of May, 2008 (to be compared with the 2006 version):

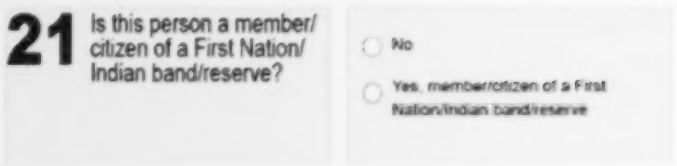
20 Is this a Status Indian (Registered or Treaty) as defined by the *Indian Act* of Canada?

- ○ No
- ○ Yes, Status Indian (Registered or Treaty)

Appendix E: Indian band / First Nation membership question


20
Is this person a member of an Indian band/First Nation?
No
Yes, member of an Indian band/ First Nation
Specify Indian band/First Nation (for example, Musqueam)

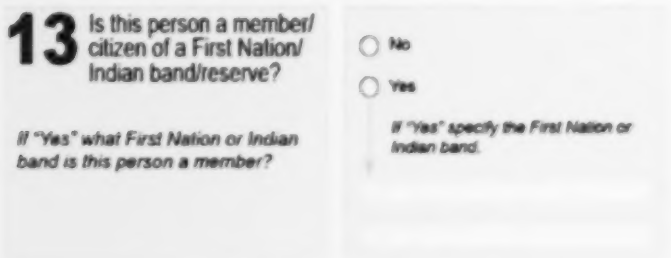
Question as it appeared on the 2006 2B questionnaire:


21
Is this person a member/ citizen of a First Nation/ Indian band/reserve?
No
Yes, member/citizen of a First Nation/Indian band/reserve

Question used during Census phase I testing of the questions:

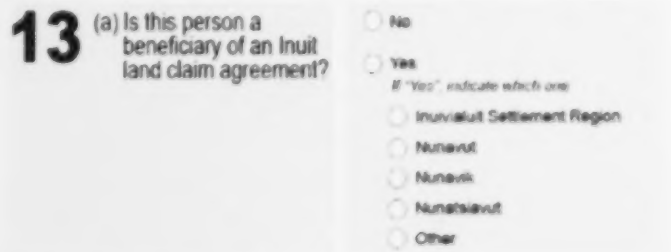
Version 1

Version 2:


13
Is this person a member/ citizen of a First Nation/ Indian band/reserve?
No
Yes
If "Yes" what First Nation or Indian band is this person a member?
If "Yes" specify the First Nation or Indian band.

The second version was the question as it is worded on the 2006 census 2B questionnaire.

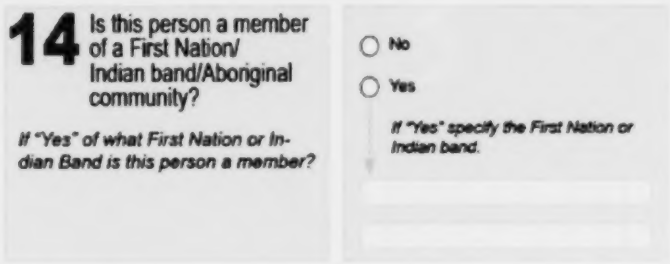
Harmonized content testing, wave 3
For wave 3 of harmonized content testing, a second part (13a) was added onto the question:

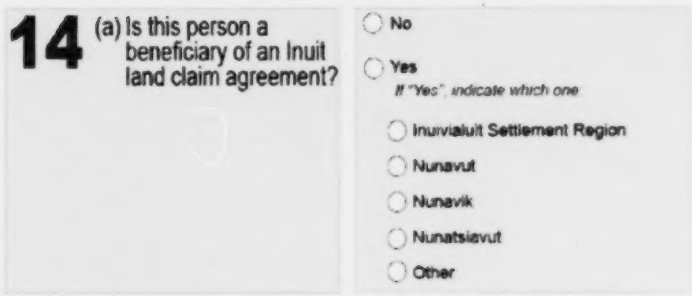


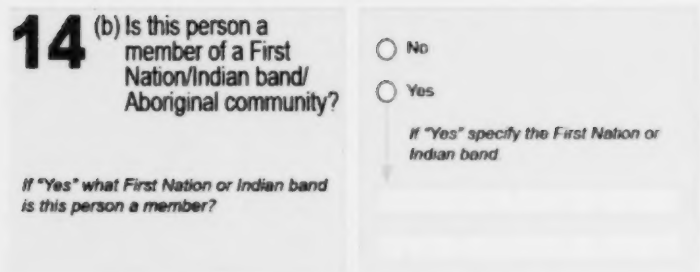
There was no version 2 in this wave of testing.

For Social and Aboriginal Statistics Division testing, the following versions of the question were used:

Version 1


14 Is this person a member of a First Nation/ Indian band/Aboriginal community?
If "Yes" of what First Nation or Indian Band is this person a member?
No
Yes
If "Yes" specify the First Nation or Indian band.

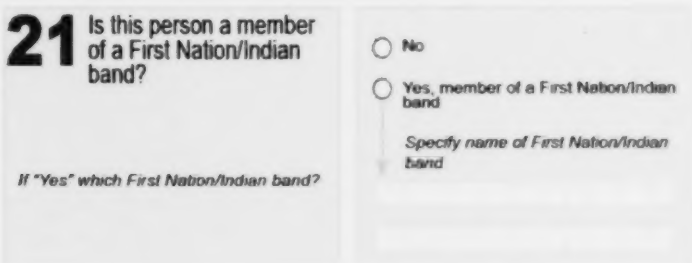



14 (b) Is this person a member of a First Nation/Indian band/ Aboriginal community?
If "Yes" what First Nation or Indian band is this person a member?
No
Yes
If "Yes" specify the First Nation or Indian band

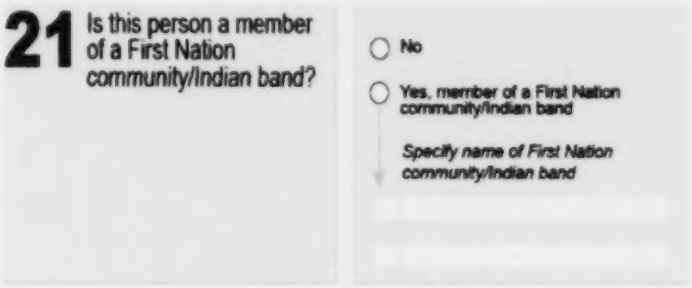
Version 2 (this was presented as an alternative to question 14 above)

Question as it was tested during Census phase II testing:

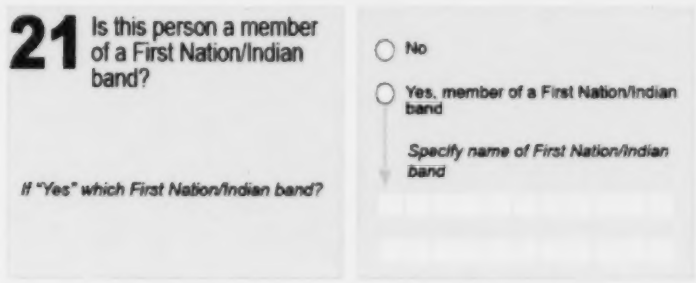
Version 1


21 Is this person a member of a First Nation/Indian band?
If "Yes" which First Nation/Indian band?
No
Yes, member of a First Nation/Indian band
Specify name of First Nation/Indian band

Version 2


21
Is this person a member of a First Nation community/Indian band?
No
Yes, member of a First Nation community/Indian band
Specify name of First Nation community/Indian band

Version of the question that will be tested on the content test of May, 2008 (to be compared with the 2006 version)


21
Is this person a member of a First Nation/Indian band?
If "Yes" which First Nation/Indian band?
No
Yes, member of a First Nation/Indian band
Specify name of First Nation/Indian band

Appendix F: Population group question

Question as it was tested during Social and Aboriginal Statistics Division testing and Census phase II:

Version 1

19 Is this person:

Mark "⊗" more than one or specify, if applicable.

This information is collected to support programs that promote equal opportunity for everyone to share in the social, cultural and economic life of Canada.

- ○ White
- ○ South Asian *(e.g., East Indian, Pakistani, Sri Lankan, etc.)*
- ○ Chinese
- ○ Black
- ○ Filipino
- ○ Latin American
- ○ Arab
- ○ Southeast Asian *(e.g., Vietnamese, Cambodian, Malaysian, Laotian, etc.)*
- ○ West Asian *(e.g., Iranian, Afghan, etc.)*
- ○ Korean
- ○ Japanese

Other — *Specify*

Version 2

19 Is this person:

Mark "⊗" more than one or specify, if applicable.

This information is collected to support programs that promote equal opportunity for everyone to share in the social, cultural and economic life of Canada.

- ○ White
- ○ South Asian *(e.g., East Indian, Pakistani, Sri Lankan, etc.)*
- ○ Chinese
- ○ Black
- ○ Filipino
- ○ Latin American
- ○ Arab
- ○ Southeast Asian *(e.g., Vietnamese, Cambodian, Malaysian, Laotian, etc.)*
- ○ West Asian *(e.g., Iranian, Afghan, etc.)*
- ○ Korean
- ○ Japanese
- ○ Aboriginal (First Nations, Métis, Inuit)

Other — *Specify*

Version 2 was also tested during Participation and Activity Limitation Survey testing.

Appendix G: Religion question

This question is asked every 10 years, the last time being in 2001.

2001 Version
What is this person's religion?
Indicate a specific denomination or religion even if this person is not currently a practising member of that group.
For example, Roman Catholic, Ukrainian Catholic, United Church, Anglican, Lutheran, Baptist, Greek Orthodox, Jewish, Islam, Buddhist, Hindu, Sikh, etc.

Specify one denomination or religion only

_____

( ) No religion

In 2001, this question was the same on the **Census long form 2D** (used in Aboriginal and Northern communities), except the examples were different, as follows:

For example, Roman Catholic, United Church, Anglican, Lutheran, Baptist, Greek Orthodox, Jewish, Islam, Hindu, Shamanistic, Longhouse, Manitou, etc.

All qualitative testing so far has been with the 2B long form, but future qualitative testing will include the 2D as well.

Question as it was tested during Social and Aboriginal Statistics Division testing and Census phase II (2B):

22 What is this person's religion?

Indicate specific denomination(s) or religion(s) even if this person is not currently a practising member of that group or religion.

For example, Roman Catholic, Ukrainian Catholic, United Church, Greek, Orthodox, Shi'a Muslim, Orthodox Jew, Mayahana Budhhist, Hindu, Sikh, Aboriginal spirituality, etc.

Specify more than one denomination or religion as applicable.

○ No religion

This version of the question was also tested during Participation and Activity Limitation Survey testing.

Appendix H:

Observation reports which have been consulted in the preparation of the present report on qualitative testing during the fall of 2007:

- Report on qualitative testing for the 2011 Census of population - phase 1, held in Toronto, Ontario; Montreal, Québec; Red Deer, Alberta; and Halifax, Nova Scotia
- Individual reports from observers of phase 1 testing
- Report on qualitative testing for the 2011 Census of population - phase 2, held in Vancouver, British Columbia; Montreal, Quebec; Winnipeg, Manitoba; and Ottawa, Ontario
- Individual reports from observers of phase II testing
- Report on wave 3 of harmonized content testing, held in Montréal, Quebec; Toronto, Ontario; Calgary, Alberta; and Moncton, New Brunswick
- Individual reports from observers of wave 3 harmonized content testing
- Testing of Aboriginal identification questions for Social and Aboriginal Statistics Division for tests held in Sudbury, Ontario; Fredericton, New Brunswick; Whitehorse, Yukon; Inuvik, North West Territories; Ottawa, Ontario
- Social and Aboriginal Statistics Division testing reports for interviews held in Happy Valley-Goose Bay, Newfoundland and Labrabor; Kuujjuaq, Quebec; Pangnirtung, Nunavut; Uashat-Maliotenam, Quebec; Kenora area, Ontario
- Reports on Participation and Activity Limitation Survey testing – Montreal, Quebec; and Vancouver, British Columbia
- Reports on focus groups held in Calgary, Alberta; Edmonton, Alberta; Kenora, Ontario; Terrace, British Columbia; Saskatoon, Saskatoon; Sault-Ste-Marie, Ontario; Toronto, Ontario